

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

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From the (London) Christian Observer of June.
REPENTANCE.

REPENTANCE, (*metanoia*), in its broad mean-
ing, signifies a change of mind:—used theo-
logically, it expresses that new aspect in which all
the objects of time and eternity are viewed, and
the reversed comparative estimate by which
they are valued, when the Divine Spirit has
commenced its regenerating work in the soul.
But there is no object which it presents under
a more altered view and corrected estimate
than the individual himself: and since, to a fal-
len creature, far gone from original righteous-
ness, such altered view must necessarily bring
with it conviction of sin, and guilt and wretch-
edness, repentance, in this its incipient stage,
might be properly defined sorrow for sin, as
base in its character, degrading to man's moral
nature, and offensive to a gracious and holy
God. But as in speaking of repentance, we
speak of that way-mark which points out the di-
vergence of the narrow path which alone lead-
eth unto life, from the broad, and crowded and
easy way that leadeth to destruction, it is vi-
tally important that our information should be
accurate; lest we start in full confidence up-
on a wrong road, and thus each step but lead
us farther astray in the wilderness, out of the
way. And as we could not more effectually
guide the inexperienced traveller into the right
road than by cautioning him against the various
divergences which might seduce the unwary
and uninstructed, so we cannot adopt any sur-
er mode of ascertaining thoroughly what repen-
tance is, than by first considering what it is not,
but is often erroneously supposed to be.

Repentance, then, is not, in the first place,
a sorrow for any of those temporal evil con-
sequences to ourselves which result from sin—
of an injury which it may produce to health,
property, person or reputation. Vice may de-
stroy health, extravagance may dissipate prop-
erty, and either may blast character and respec-
tability; but it is evident that the bitterest sor-
row for these results may consist with an un-
abated love for the sins which produced them—
that all this sorrow of the world, which work-
eth by death, may be unmingled with one feel-
ing of that godly sorrow which worketh repen-
tance unto salvation.

Nor is it, however unselfish and amiable this
may be, a sorrow for the consequences, even
to others, which our sins may have produced.
Suppose—to illustrate this by a plain and fa-
miliar instance—that a person in a highly ex-
cited state of irritation were to strike another,
and to feel no remorse, no conviction of the sin-
fulness of this intemperate and unchristian con-
duct; but suppose him afterward to learn that
this blow had been attended by serious conse-
quences—that it threatened danger to sight, or
limb, or life—there can be no doubt that a man
of ordinary feeling would be deeply grieved at
this, independently of any consideration of con-
sequences to himself. But surely it is evident
that such regret would be produced solely by
the consequences, and would be altogether in-
dependent of the sin which produced them.

Nor is repentance, properly speaking, any
sorrow even for the future and eternal conse-
quences of sin; though this may be, and often
is, the incipient development of the religious
principle, and may be the instrument by which
that Spirit, which alone can savingly convince
of sin, will ultimately effect it. But experience
proves that a sense of impending wrath—a fear
of death and hell, and judgment—may consist
with an unmortified love of sin. 'The devils
believe and tremble,' but do not and cannot re-
pent.

Still further, we should inquire of penitence,
what is its subject: whether its range is com-
promising or universal; and especially, whether
it comprehends in each his besetting sin?

Every man carries about with him a sort of
spiritual barometer, graduated upon the scale
of some particular virtue and its opposite vice.
Its extremes are marked, not uniformly for all,
'storm and calm, foul and settled fair,' but va-
riously to accommodate the wants of the re-
spective possessors—in one, levity and serious-
ness; in another, haughtiness and humility;—
in another peevish and surly discontent, and pa-
tient, gentle, long-suffering meekness. The
variations of the index upon this scale mark the
religious state of each respectively, with far
more truth and precision than much greater and
more palpable changes in any other vice or
virtue. No neighbor's barometer will serve
this purpose. Every solid work of grace tells
with most power, and clearest manifestation,
upon the besetting sin. I can see great moral
reformation, and great improvement, even in
matters more properly religious, with compara-
tively little confidence. My attention is fixed
upon the nucleus of disease, or rather upon its
principal and infallible symptom, and I wait to
see some change there. I hear of penitent re-
grets, and I ask to analyze their component ele-

ments; and before I appreciate them I would
discover their source. I hear that the second
table of the law has been 'magnified and made
honorable' by heroic acts of munificence or self-
denial; but I remember that the heart is de-
ceitful, that pride is subtle, that self-love is a ve-
ry Proteus, that Satan can transform himself
into an angel of light, and I ask to know whether
their hidden root be selfishness or charity.—
But when I see this man, in despite of his na-
ture, improve in meekness; another in patience;
a third in humility—my attention is fixed, and
hope excited. When I see the vain and frivo-
lous become humble and thoughtful; the for-
ward, modest; the self-confident, teachable;
when I see the austere and self-satisfied ascetic
not multiplying self-inflicted penance and vol-
untary humility, but rather satisfying the nat-
ural hunger of his famished and emaciated flesh,
that he may the more effectually starve the
craving and feverish thirst of his pride-swollen
and self-righteous spirit; when I see the ambi-
tious 'mind not high things,' and the covetous
apostatizing from filthy lucre, and the god of his
idolatry; when I thus see the predominant pas-
sion loathing its congenial food, not from any
experience or apprehension of intrinsic conse-
quences, but from a newly created nausea and
aversion; while the characteristic and master
passion evidently pines and withers through
atrophy; when I see all this, I venture, with
humble confidence, to pronounce respectively
of each, 'It is the Lord.'

Repentance, then, is not a sorrow for any
evil consequences of sin, whether present or fu-
ture, temporal or eternal, to ourselves or to oth-
ers; but repentance is a sorrow for and hatred
of sin itself, and especially of the constitutional
and besetting sin, on grounds and motives whol-
ly independent of those consequences. And
such repentance alone can convert and purify
the heart, and thus render it meet to be a par-
taker of the inheritance of the saints of light.

From the N. Y. Evangelist.

DIED.—In Springwell, Michigan Territory,
on the 19th May last, after four days of almost
unparalleled suffering, which was borne with
the fortitude of a true Christian, Mr. JAMES
WEBER, in the 28th year of his age. Mr. We-
ber was a resident of Frankfort village, Her-
kimer county, N. Y. In the month of June,
1836, he obtained an interest in the 'Saviour's
blood,' and on the 13th of August following,
joined himself to the Lord, in visible church
membership, in the Reformed Dutch church,
where he remained in good standing till his un-
ion with the church above.

On the 7th of May, Mr. W. left his father's
family, with two other young men from the
same place on a tour to Illinois, with a design
to 'bring back a report of the land.' They
arrived at Detroit May 14th, and on the 15th set
out on foot to cross Michigan Territory to
Chicago. They had not gone three miles
when they halted for a moment to see a stran-
ger shoot ducks on the river which was con-
tiguous to the road. The man while preparing
to shoot, carelessly turned the gun so as to aim di-
rectly at Mr. W.'s breast, and while in this po-
sition it accidentally discharged; the ball en-
tered his breast a little to the left, just above
the heart, and lodged against the right shoul-
der blade. It was afterwards found three in-
ches below where it first struck the blade, very
much flattened. The blood gushed forth in a
stream the full size of the ball, while the suffer-
er, falling upon the arms of his companions,
exclaimed, 'I am killed! I am killed!' He
fainted, and for half an hour was considered
dead. At length the bleeding abated, and he
revived. Upon seeing his companions in deep
distress on his account, he said to Mr. R.,
'Oh, Mr. R. don't weep for me; it is a sore
wound, but it is right that it should be so.'—
Medical aid having arrived from Detroit, he in-
quired of them if there was any help for him.
On being told that it was a matter of great doubt,
without the least appearance of alarm he replied:
'Well, I think I am reconciled to the
Lord's will.' He then asked his companions to
sit by his side and pen for him, (while he
should dictate) a few lines to his friends, which
were as follows: 'I do not expect to stay
long in this world. I sat down last night in
perfect health and wrote to you, but now I am
deprived of the use of my limbs. I expect soon
to be laid in the cold and silent grave. But I
think I feel reconciled to it, if it be the Lord's
will.' The thoughts of home and kindred
rushed on his mind too mightily for his almost
exhausted nature; his voice faltered, and he
fell into a swoon from which his companions
but little expected ever to see him awake.—
But the Lord, willing to show mercy to his
friends, stayed him a season longer, to leave
for the condolence of his afflicted relatives, still
stronger assurance that he had gone to 'be
forever with the Lord.' He again revived,
and there appeared some symptoms of recov-
ery, which were tremblingly cherished, but the
change in his appearance on the morning of
the 19th blasted the fondly cherished hopes of
his fellow travellers. They delayed not to ap-
prise him of the apprehended danger; but it
was no terror to him; he had set his house in
order, and was now even waiting his release
from the prison of clay. They said to him,
'We think you will not stay long with us.'—
He replied, 'Well, I am prepared to die.'—
Then fixing his eyes upon Mr. R. said, 'Oh!
my parents! What a shock it will be to them.'—
Thus nature continued her struggles at inter-
vals, though his hope of glory was clear and
full. Now again, for a while he lay almost

lifeless, and then revived and looked up as if
just awakening from the contemplation of his
passage to an heavenly world, and with a
countenance struck by many a ray of heavenly
light, exclaimed—'This is indeed a beautiful
country that I am now passing through.' Oh!
who would fear passing through the dark valley
and shadow of death, if its horrid darkness and
its gloomy shade were thus transformed into
luminous glory?

This expression of Mr. W. brings to my re-
collection his favorite hymn, (239 of the Village
collection):

"How tedious and tasteless the hours,
When Jesus no longer I see," &c.

Often did these precious lines sweeten his soli-
tary labor, and the last strains of his hymning
that fell on the ear of those of his father's
house, were of Jesus and heaven, through these
sweet thrilling verses, and now he is already
'where winter and clouds are no more.'

His companions now asked him if he knew
them. 'Yes,' said he, 'I know you all.'—
They then asked him what his feelings were in
view of his near approach to eternity. In the
fullness of his soul he replied—'Oh! I find
salvation through Jesus Christ's blood.' And
as if already holding his heavenly inheritance
with a clear title, he with great emphasis cried
out! 'My soul rises to life.' After another
short relapse he once more roused up his fee-
ble nature and said: 'Let me live the life of
the righteous, and let me die his death.'—
Surely though the wicked be driven away from
his wickedness, yet hath the righteous hope in
his death. How many experimental witnesses
there have been in every age, to the truth of the
scriptures.

Again were Mr. W.'s companions called to
watch his dissolution, but his testimony was
not all given in; he had one more truth to pro-
claim, and his testimony was complete. He
revived and looked up as if taking leave of
earth, and now ready to give departing assur-
ance of his future glory—lost to the world, and
awake for the rest that remains for the people
of God, he exclaimed: 'My soul is on the rock
that is higher than I.' On being asked if he
had any desire to live, he quickly answered,
'None,' and at once sweetly breathed his
spirit into his Saviour's hands.

A letter from Mr. R. to a brother of Mr. W.
says:

'Dear Friend—I feel for you, but cannot
heal the breach that is made in your happy fa-
mily. I was a witness to all the sufferings of
your brother, and was with him in the hour of
death. I stood by his bed side, and with one
hand wiped from his brow the cold sweat of
death, holding in the other a pencil to take down
his parting words. Often did I hear him ex-
claim: 'Oh my parents—my dear brothers
and sisters—my Frankfort friends,' which were
uttered so emphatically that they pierced my
very heart. But I cannot omit mentioning the
patience and resignation which he manifested
during his whole suffering. From the moment
he was wounded to the time of his death, not a
murmur escaped his lips, but on the contrary
he would often exclaim, 'It's all right; it is
the will of the Lord.' The moment the fatal
gun was discharged, all was excitement and
alarm; my own feelings refused command, and
I gave vent to the emotions of my wounded
heart. But W. with the magnanimity of a dy-
ing Christian, fastened his eyes upon me and
said: 'Oh! Mr. R. don't weep for me. It
will do no good. Be composed. It is a sore
wound, but it is right that it should be so.'—
When the first physician arrived, he told W.
there was no help. On receiving this informa-
tion, W.'s countenance assumed a different ap-
pearance; there were no indications of alarm;
his eyes were immediately fixed; his hands
firmly clasped; and for some moments he ap-
peared in deep meditation. He then looked up
and said, 'I have got to die, and it may as
well be now as ever. But Oh, my Frankfort
friends, what will they say; what will they
say.' His only desire to live was to get home,
but this he soon relinquished, and calmly re-
signed himself to the providence of God, to die
among strangers, without one kindred to hold
his dying hand, or drop a tear of nature o'er his
lingering life, or follow his remains in solemn
procession to the silent tomb. You have, dear
friend, been deprived of a brother, and under
the most grievous circumstances. But there is
a consolation in the cup of woe, that it was the
will of our heavenly Father; and he died with
the assurance of immortal life.

Brother! thou art gone—and wherefore should we
recall thee?
Or ask thee thy song to cease, and yield thy crown
of life?
Immanuel gave thee; he took thee; and he will save
thee—
To thy soul death had no sting, for Jesus had died.

B. W. W.

THE CROSS.

We are indebted to a friend at Bristol Col-
lege, for the following translation of a glowing
passage in 'Discours sur l'histoire univer-
selle.'

'The most peculiar requirement of the gos-
pel is,—to take up the Cross. The Cross is
the true test of faith—the true foundation of
hope—the perfect refinement of charity, in a
word, the road to heaven. Jesus Christ died
on the Cross, he bore the cross of his life; by
the Cross, he wishes us to follow him, and he
has made it a condition of eternal life; the
first to whom he privately promised future hap-
piness, was a partaker of the Cross; 'this day

shalt thou be with me in paradise.' While
he was on the Cross, the veil concealing the
Holy of Holies was rent from top to bottom,
and the kingdom of heaven was open to all be-
lievers. It was on coming down from the
Cross, and in the agonies of his sufferings, that
he appeared to his Apostles the glorious victor
over death, that they might comprehend, that
it was by his Cross, he entered into his glory,
and that he pointed out no other path to his dis-
ciples.'

A kindred sentiment is very graphically ex-
pressed in the following sentence, by St. Chry-
sostom:

'When we rise, the Cross; when we lie
down, the Cross; in our studies, the Cross;—
every where and at every time, the Cross;
shining more glorious than the sun.'

Missionary.

From Zion's Advocate.

INTERESTING FACTS FROM NOVA
SCOTIA.

The Baptist churches of Nova Scotia held
their annual association in Horton, on the 24th
and 25th of June. The season was highly in-
teresting and refreshing to a great number of
pious persons assembled on the occasion from
various parts of the Province. Perfect harmo-
ny and uncommon zeal were evinced amongst
the ministers and delegates in promoting their
various benevolent objects. The association
contains about fifty churches, some of which
are small and destitute of pastors, and others
large and flourishing—the number of members
of churches attached to the association is nearly
5000, and their congregations comprise
about 20,000 souls. The letters from the
churches were generally fraught with good in-
telligence respecting the harmony and prosper-
ity of the several churches; though during
the past year they were not favored with reviv-
als as powerful and extensive as frequently
prevail.

One object which especially engaged their
warmest thoughts was the promotion of an In-
fant Literary and Theological Institution es-
tablished amongst them a few years ago. The
institution is now doing much good in spread-
ing abroad intellectual improvement through-
out that Province, the principal part of the in-
habitants of which having been shut out from all
opportunity of mental culture, by the restric-
tions of the principal seat of learning. At the
association, the denomination discovered the
deepest interest in the prosperity of their insti-
tution, and upward of \$1200 were subscribed
for the benefit of the cause. Being burdened
with a heavy debt, incurred in the erection of
needful buildings, they appointed the Rev. R.
McLearn, an agent to solicit contributions and
donations through the United States, to assist
them in the present emergency. The follow-
ing is a transcript of the vote of the association
on the subject of his agency.

INTRODUCTORY LETTER.

These may certify that the Baptist Associa-
tion convened at Horton, N. S. on the 24th and
25th of June, being desirous of realizing a sum
of money to relieve the Horton Academy from
its present embarrassments, have appointed
agents to solicit and obtain aid from the be-
nevolent inhabitants of N. S. and the U. States
of America. They have consequently appoint-
ed Elder Richard McLearn to be their agent
to the U. S. for the above purpose. Signed by
order and in behalf of the association.

WM. CHIPMAN,
Clerk of the Association.

MR. WOLFE.

Among the speakers at the annual meet-
ing of the London Jews' Society, was the cele-
brated Joseph Wolff, who had just returned
from a journey of 21,000 miles in Europe,
Africa, and Asia. His speech was a recital
of his adventures in travel. We select the
following extract, in which he speaks of his
passing from Persia into Tartary.—*Am. Baptist.*

'Human prudence sometimes fails. I
thought I would use great prudence at Choran,
and went to the nearest governor to request
protection on my journey to Bokhara, for there
are continual wars with the Turcomans, who,
I heard, sold their prisoners for slaves. He
told me he was always ready to serve an Eng-
lishman; but when he knew what I wanted, he
desired me first to write an order upon the king
of England, to give him a pension of £10,000
per annum; I told him I could write the order,
but I feared it would not be honored. (Laugh-
ter.) Then, said he, you may go where you
please. I sat off for Herat, and had got about
thirty miles, when two horsemen came after
me, and brought me back, saying I had stolen
10,000 pieces of money. It was in vain that
I told them I had not 100 pieces. I was taken
to a place where a European had never been
before. My bible attracted their notice, and
I read some passages, translating as I went on.
They said: 'But have you not such books in the
Persian language?' I told them I had, and
circulated twenty copies in that barbarous
place, and I afterwards saw the people standing
in the streets reading them.

'I was escorted to Tersebiz, where I saw
the streets filled with dead bodies, for the Tur-
comans had been there and taken away one
thousand five hundred prisoners, burning the
villages as they went. The Khan of Tersebiz
would not give me an escort, and I went on

with my servant, being joined on the road by
seven muleteers. On our road we heard firing,
and shortly afterwards twenty-four horsemen
appeared, and surrounded the muleteers first,
for they did not see me for above half an hour.
At last one came to me and demanded that I
had more. I gave him some, but admitted that I
had more. He told me not to tell his comrades
that I had given him any, but he had hardly
concealed what he had got, when they came
up, and after taking all I had, they asked what
I had done with the rest. I told them I gave
it to their companion, and they made him de-
liver it up, and gave him a good flogging. They
then stripped me of every thing, and bound me
to the tail of a horse, and as we went
along they flogged me continually. It is in
such an hour that one learns to pray, and I
prayed to my Saviour. They heard me, un-
bound me, and put me upon the horse. When
they halted, they valued us all. They valued
my servant at £10, and then came to me, de-
siring me to open my mouth. 'Oh,' they said,
'he is not worth much; he has lost three teeth
already.' (A laugh.) They said I was good
for nothing, but might fetch £3. So that what
my friend Dr. McNeil foretold came to pass,
namely, that I should be taken for a slave and
sold but for very little. (Laughter.) Now
you shall see how human means may become
dangerous. They found the firmans I had
got from Abbas Mirza, and they were afraid,
saying, 'This is no common man. Let us kill
him, or else we shall lose all the rest.'

I entreated them not to kill me, and I would
put them in a way to get their price for me. I
then wrote in the New Testament, 'To the
Jews at Terbad Hydarea, in Khorassan: I,
Joseph Wolff, of the Jewish nation, who go
about to proclaim Jesus Christ, have been made
a slave. Purchase me, and I will give you
back the money.' These books were imme-
diately sent off, but they still consulted together
about killing me. I said to the chief, 'Abel
Hassan, I see what you are about; I am sure
you will all be killed if you kill me.' This
kept them back from their purpose. How-
ever, the day before we arrived at Terbad
Hydarea, seeing that I was not a good horse-
man, they put me on a wild horse, and whip-
ping him behind, drove him upon the mountains,
hoping that I should tumble down, but I sat as
fast as a colonel of cavalry. (Laughter.) At
last we got to the city, and a most awful place
it was. The Moguls and the Turcomans came
out and offered praise to God that they had
made so many slaves. I saw some Jews com-
ing out and exclaimed, 'Hear, O Israel, the
Lord our God is one Lord! A Jew came up
to me, and taking my bible and journal, hid
them under his clothes, telling the people he
would settle every thing. He took me homo
to his house, and as I was naked and almost
frozen, he gave me some brandy. The Jews
then questioned me about the books, and all
night I was engaged in reading and explaining
the New Testament to them. The Jews there
are not hardened against Christ, for they say
that as their fathers left Jerusalem after the
Babylonish captivity, and never returned, they
had no share in the crucifixion of Christ. In
the morning they invited me to accompany
them to their synagogue, where I again read
and explained to them the New Testament,
tired as I was; but I assure you I was glad
to speak to my nation about Jesus Christ and
him crucified. (Applause.)

'The next day I was brought back and put
in chains with the other prisoners, who cursed
me and cried, 'This infidel makes us unclean';
for they were Mahomedans. In about an
hour and a half after I had been locked up in
an awful dungeon, the door was opened and
some one asked if any English were there. I
instantly answered the call, was taken out and
sent to Bokhara, and thence proceeded to Cal-
cutta under the protection of the Persians.

I was hospitably treated at Calcutta by Lord
Wm. Bentinck and other friends, and here I am
again among my dear friends, but I hope with
the Lord's will, to go yet to Terbad Hydarea
to preach to my nation; for however I may be
called an impostor, or an enthusiast, or a wild
man, Joseph Wolff will live and die a mission-
ary in the name of Christ, and I will not hold
my peace till Jerusalem is blessed, till her
righteousness return as the daybreak after
night, and the lamp of her salvation is restored.'
(Applause.)

Extracts from the Correspondence of the Amer-
ican Bible Society.

BAPTIST MISSIONARY ROOMS,
Boston, June 20, 1835.

REV. AND DEAR SIR,—The Board of the
Baptist General Convention for Foreign Mis-
sions, encouraged by the repeated instances in
which the society has evinced its generous pur-
pose to employ the Board as one of its favored
instruments in accomplishing the great design,
beg leave to submit, through you, to the Board
of Managers, a brief statement of the progress
they have made in their department of the work,
and the expenditure thereby incurred, together
with an outline of the labor which they hope
to perform the current year, and an estimate of
the expense which it will necessarily involve.—
They make this communication the more read-
ily, inasmuch as the distribution of the Holy
Scriptures is the single purpose for which the
American Bible Society was organized. In
this respect it distinguishes itself from other
charitable organizations, which, while they em-
brace within the plans of their operation, as an
essential part, the giving of the word of life to

1. It offers remarkable facilities for the reli-

er after, while he lived : advocated strongly and

inform you that our hopes are realized. In the Brookfield church there is a most precious and powerful work in progress. During my

Brethren—the avowed enemy of Protestantism is here with his engines in too successful op-

means. And is there not reason to fear that the course which the Education Society has adopted will render the case still worse? That those who have given

The Sabl
ed in the m

on, and the And is there indications ment must to which I and indiffer may begin that are they nyng? Are lder, firmly all prepar- the God of emy? Ah, are slumber- vating their ting and de- dedded Chris- and, con- y thing but- the en- cess. And- ess. Protes- and disas- prey to- ols. are Chris- faith, "walk- rdinances- ot wantonly- ose who dif- ce. But I- ation from- ? Whether- the govern- disregarded- ould not be- prosperity- ould obey the- and not spend- ated them to- What? What- e such depar- command- depart from- andments or- ing in their- reing to those- ge. O my- st see enter- is at hand- e house of- V. W.

resented two- recently re- . E. Society,- neficiaries of- und the mon- have finished- now proceed- ngly against- churches? Is- and powerful- are poor and- will be the di- y and success- much under- able become- ing in num- most important- growth and- established- that he has- teach, there- of a pastor,- anement,—- er, before,- of pastors, op- And will- a direct ten- of their course- large amount- given their- that the debt- in the vicini- ditors and de- ch are large- ther half fee- support for- many of the- e, are much- churches. It- doing good- want of reali- and in va- And, Sir, un- se ten young- is easily w- ould set- prospect of- are but men- rived of pas- . The rich- pendence. -ndommed in- to pay their- at object, sit- but they can- my knowl- y compel them- usefulness and who will- will apply- d the E. So- one which- ch a course- e will suffer- that in this- able to pas- e able to af- know that- eticist is, in- ers who are- States. - is the case?- to this and- e. Becom- unding Bapt- ist by in- ore students- at one. And- this. Now- to their na- - my knowl- But why- ed society or- to debts they- obtain the- at the course- will render- have given

their "written obligations" will be still less likely to be fulfilled. And thus, by this course, will the ministers of Christ be driven from this State, and our feeble churches be left destitute of pastors, to languish and droop and die? Will not this be an inevitable consequence of the course which has been adopted?

4. Is not this requirement unjust? Is it not unjust to the original donors of the money received by beneficiaries? It is believed that very few of them know that this requirement is made. They suppose they are giving the money to the young men to help them, and not entrusting it to others to be let out at their discretion. And when told that the beneficiaries are required to refund it, they are often much surprised and dissatisfied. And some churches have entirely withheld their contributions from the Society on this account. Now I ask, is it right for the Board to pursue such measures with the money which was given them with far different expectations?

And is it not unjust to the beneficiaries? They have left, in most cases, a lucrative business, and given themselves to the church. They are willing to serve her in any way which she chooses. She says: "They must be educated; in this way they can serve her best." They comply with her request, and plod through a long and tedious course of study. And when it is closed she says: "You must pay all the expenses I have been at in preparing you to serve me." And thus, having given up all other employments, they are left with no means of paying this heavy debt, but that scanty allowance which the church is willing to afford. I ask, Sir, is it just that such a requirement should be made? Is it not enough for a man to abandon a lucrative employment, and give himself to the church; but must he be persecuted and harassed with a debt contracted in preparing to serve her? He has given his all, and still more is required. Who are the ministers required to make so much greater sacrifices than the other members of the church? Why should they be required to refund this money and thus to "perpetuate the funds of the Society," while no such requirement is made of the other children of God, who enjoy all the benefit of their labors?

Mr. Editor, if these queries can be satisfactorily answered, and this course justified, I hope it will be done.

For the Christian Secretary.

Ms. Editor:—I saw in a late paper of yours a communication respecting pride and popularity, which made some impression upon my mind. It is a subject which I have thought much upon in days that are past, and it rejoiced my heart to have it laid before the public for perusal and meditation. I would here say, that selfishness is an evil which occupies too much of the human heart, even those who profess to be the followers of a meek and lowly Saviour. What a contrast between the Saviour and his followers! He divested himself of every thing which this world held dear, and went about doing good; he did not seek his own good, but the good of others. What, the good of his friends and those who would confer upon him the greatest honor this vain world could afford?—No, he sought the good of his enemies, those that pierced him, those that mocked him and scourged him—for those he labored day and night—for them he prayed, and wept, and groaned, and died. Does this not teach us that he was not prompted to action by any selfish motive? Hence he says: "Whosoever will come after me, let him deny himself, and take up his cross and follow me." We cannot follow Christ with this erroneous and corrupt principle in our hearts. There are many ways in which self leads the child of God astray. It will lull the mind to sleep by telling us all is well, and our influence is so small that it is of no use for us to make any effort to advance the cause of truth. It tells us if we seek the honor which cometh from God alone, we shall be despised by the world. When we see an object of charity before us, it tells us we have nothing to part with, as it respects our earthly substance. Again—a selfish principle encourages us to give liberally, but we must give in that manner that the world may know it, that we may have their applause. O my beloved friends in Christ, we must deny ourselves and take up our cross daily, if we would follow him who is the chiefest among ten thousand, and the one altogether lovely; for he says, "Whosoever shall save his life shall lose it, but whosoever will lose his life for my sake, the same shall find it." The Lord Jesus does not look at the outward appearance to know them that are his, but he looks at the heart. If we act from pure motives to serve and obey him, he is an eye-witness of it; if we act from selfish motives, he has a full discovery of it. We may deceive our elves and our diving fellow beings around us, but thanks be to God, we cannot deceive him; he knows our hearts.

Error is fastly increasing in our highly favored country, and it calls loudly for the activity of Christians. O my brethren and sisters in the Lord, let us be awake to the subject, and summon forth all the energies of our souls, and agitate in prayer for the prosperity of Zion and the salvation of perishing sinners. May God purify our hearts, and prepare us to labor for him. May selfishness, pride, and popularity be driven from our churches; and practical humility abound among us. Then, and not till then, will Zion travail, and souls be rescued from the awful pit of destruction.

AN ETERNITY BOUND SOUL.

We have received a letter from a member of the Baptist church in New-Haven, from which we extract the following:

"We have recently lost a very valuable member of the church, James E. Hotchkiss. For several years he has sustained the office of a Deacon. He was a man whom we all loved, and in whom we reposed unusual confidence. He was a discreet man. We were accustomed to go to him for counsel, and felt safe in abiding by his decisions. He was remarkable for his strict adherence to truth. Although a merchant and successful in his business, he uniformly preserved a consistency of christian character. It is sought, it is sought, with the buyer; but when he is gone his way then he leaves. This was not the practice of Mr. Hotchkiss. He made no exaggerated statements. Among all who had dealings with him, no one ever entertained a suspicion of his departing from the strict and simple verity. Mr. Hotchkiss was connected with an extensive circle of relatives, to whom he was tenderly and strongly attached. His venerable father, his brothers and sisters, and an affectionate wife, were with him in his dying moments. He told me that it was hard to part with them, and painful also to leave his brethren of the church; but that he had a hope in the Saviour which proved an anchor to his soul.

The Sabbath after his death his funeral was attended in the meeting-house. It was a most solemn and

affecting scene. The Sabbath previous was the first of our meeting in the house since its enlargement.—Mr. Hotchkiss met with us on that occasion. The preceding six months he had passed in the West Indies for the purpose of recovering his health. But on that day, though emaciated and weak, he entered the meeting-house, and seemed to partake of the joy which the occasion inspired. All welcomed his return; but there was evidently depicted on the countenances of the audience, a fear that his end was nigh. And so indeed it proved. The next Sabbath we attended his funeral. An immense concourse of people who loved and respected him were present, and followed his remains to the grave. We feel that we have lost a valuable brother. But still his memory is a rich legacy to the church. The cause of truth is more highly esteemed on his account. Amid our toils and conflicts, a remembrance of him is refreshing to our hearts. His death has enlisted the sympathies of the community in our behalf, and seems to have given a new impulse to the interests of Zion.—"Precious in the sight of the Lord is the death of his saints."

CHRISTIAN SECRETARY.

HARTFORD, AUGUST 22, 1835.

What of the Times?—When in our last paper, a few hints were given on the general neglect to pray for our country and its rulers, there were before us abundant unnamed reasons to urge such suggestions. Since our last, other events have transpired, which warn us to turn off all dependence upon man, his wisdom, or his strength, and to place our dependence more on God, and his wisdom, to secure to us the blessing of life, liberty, and personal safety. It is our object, however, in these remarks, to turn the attention of our readers to the more serious consideration of what is duty for christians in reference to the operations of Anti-Slavery Societies.

For two years past much has been written for the Secretary against Slavery, and but little has been inserted; enough however to show clearly, that those who had the paper in hand were opposed to Slavery in principle. This opposition has not induced a wish to make war on the Colonization Society, believing as we have, that under good management, great good might be effected by that agency; though it would never be able to accomplish every promised benefit.—It has always given pain to witness the hostility of these two arms of benevolent effort, the one to the other.

As to opening our columns for a free discussion of Abolition doctrines, (as often urged,) or the discussion of Slavery, if any prefer that term, it has hitherto been deemed most proper to give the discussion over to those papers which had more room, or which were expressly devoted to those objects. A conscientious regard to the greatest degree of usefulness, has ever been had; and the course adopted has been the result of consultation with men of sound minds. If any please to call it a sort of middle course, we will not contend about it. Ultraism on either side has been avoided; and no doubt some good friends are now, and have been, rather dissatisfied with this course—while others have been and are now, satisfied.

The duty of attempting to convince our brethren and fellow citizens in the slave-holding States, of the sin and evils of slavery, has been engaged in and prosecuted with great vigor, right or wrong. It was believed by christians at the North to be a duty, and the denial of those opposed to the effort, does not prove it not to have been a duty. Be this as it may, however, the moment has arrived, and a state of things exists at the South, which in our opinion, not only justifies every advocate of Abolition in the non-slave holding States in utter silence upon this subject, henceforth, but is thought to render silence a virtue.

If the salvation of slave-holders depended upon being warned and entreated, that warn ng, those entreaties, have been faithfully administered by friends in England for years, and by Americans of late. So that if not another word be said to them upon the subject, it is fully believed we are free of their blood, and what may of slavery. The people of the South seem almost frantic with rage, and breathe out threatenings of great violence. The state of feeling at present utterly forbids the remotest expectation of producing conviction or reform. Why then urge the work another moment? Besides, they expostulate—they entreat us to be still, and meddle no further with them. They say they are in danger; and it is true. Their threats may be disregarded, but having already done enough to discharge duty to them, why not listen to their expostulations, their entreaties, and spare further argument, and withhold all discussion for the present?

It is not perceived that moral obligation requires another moment's effort with slaveholders, when their exasperation is now so great as to threaten measures, which as inevitably involve their own ruin, as they are resorted to. When the door is closed to reason, by either avarice or fear, reasoning is henceforth useless. To yield now to slaveholders what they, through avarice or fear of danger, entreat the North to grant, seems the more like benevolence, as we know their fears are not groundless. It is futile to say that the slaves so well understand the force of moral obligation, or are so attached to bondage, that they may not be unintentionally stimulated to acts of violence, in hopes to expedite their emancipation. To pretend this, is to contradict facts; for such facts have occurred. If perseverance be urged from the example of England, the reply is, England is not in this case an example. Abolitionists there had only to persuade the government to exert a power confessedly in its possession. Here, the conflict is with individuals, inhabitants of independent states, and the slaves they are urged to liberate are involuntarily shielded from both State and General governments, by laws and constitutions. And had the slaves in the British colonies been secured to their holders by as clear a constitutional provision as are those in our slave states, the Parliament could not and would not have done what it has, without the consent of the colonies. We say, therefore, the people of England are not a proper example for us in all things.

Perseverance may be urged for the purpose of converting the apologists of slavery amongst ourselves. But why expend another lecture, or set another thousand of type upon this subject, since if every individual in the free states were this moment as zealous as the most zealous in the cause, and were every one

embodied into societies for the abolition of slavery, what could they do? Could they pass a law to effect anything? No, not even to retain a runaway slave, without violating the constitution of the United States. Could they procure a majority in Congress, neither could they make a law to free a single slave beyond the District of Columbia, without the consent of the states, nor even then without a new constitution.—What could they then do, that is not already done? If you say, enlighten the slave-holders, they tell you plainly, and sternly, and unitedly, "We 'love darkness rather than light,' when light comes from you. You shall not speak; we will not hear you." They burn your arguments; they invade by consent the sanctity of the mail, and illuminate their cities with your publications. Will you urge on to enforce laws, when those to whom it pertains to enforce them, yield to the mob? Would an absolute civil war insure the termination of slavery? It might, by exterminating the slaves—not otherwise. No, every person in New England and elsewhere knows full well, that all he can do, is to "persuade men." This is already done, and slaveholders beg you to be silent—they will not hear, but will oppose you. Why not now silently leave them to themselves, to the slaves, and to God? Our advice is to every minister who is an agent, to go back to his ministry of the gospel; and wait the few years which will as surely end American slavery, as it now exists. The law is too fearful to name.

If our southern brethren after all that has been said to them, and having uttered in their own halls of legislation their full conviction of the evils and dangers of slavery, say to the North, "let us alone—you injure us—you expose us—our blood be upon our own heads, and on the heads of our children;"—Why not let them alone? Why? A plea for slavery is not intended—nor yet is it desired to dictate to a son of Adam what course he ought to pursue; but to explain to the patrons of the Secretary the reasons which operate to induce at present a general, though net perhaps entire silence upon the subject of slavery. We are not intimidated at all. We have told slaveholders of the law of love, and that they should do to others as they would wish others to do to them. They now entreat us to govern ourselves by this law in regard to them. And we know they have strong reasons to ask it, and feel as sincerely conscious, that love to God and man now calls for a suspension of what endangers them, as it once did to endeavor to enlighten them. It is on principle then, that we act in taking this course. Our principles are not changed; but the foregoing remarks will show why late discussions are not admitted to our columns, and why less than heretofore will be said any way for the present.

TEMPERANCE LECTURES.—The citizens of this place have for a week past, been favored with the company and labors of the Rev. Mr. Hunt of N. Carolina, who is giving a series of lectures upon temperance in "all things," and *tem-totalism* in abstinence from all intoxicating drinks. We have not heard every lecture that has been addressed to the public, and if we had, a comparison might be deemed invidious; but we will say, that we consider Mr. Hunt as possessing talents for this object surpassed by no one. His invention is inexhaustible; and his facetiousness, pungency, and matter of fact argument, at once please, captivate, instruct, convince. Up to this time he has given seven lectures to the great delight of every class of hearers, nor is there any probability of his diminishing his grasp on popular favor. It is sincerely wished that his labors may be far extended and long continued.

FACTS.—When any person sends for publication, accounts of ordinations, dedications of meeting-houses, constitution of churches, obituary notices, or any thing containing a statement of facts, he should always accompany it with his proper name: otherwise the publisher is exposed to gross imposition. Such accounts may be true, but the printer has no real evidence of it, unless a name is sent. We hope this hint will be appreciated in future, by every one who wishes us to print as matters of fact what he sends.—Do not be so very diffident.

A History of the English Baptist Mission to India.—By Baron Stow, Pastor of the Baptist Church in Baldwin Place, Boston. Philadelphia: American Sunday-School Union.

This is a deeply interesting, and instructive work; embellished with small maps, and wood cuts. From the perusal we have given it we come to the conclusion, that Mr. Stow has made a very judicious abridgment of the history of the English B. Mission to India. He has divided the work into fourteen chapters of a convenient length, heading each chapter with its general contents; thus rendering a reference to any one subject easy and expeditious. It is got up in a style well suited to its object; and as a work of real utility for S. S. Libraries, outwards in our opinion, the whole mass of fabricated stories which lumber the shelves and closets of S. Schools. In the multiplication of matter of fact books, in which to inculcate piety, by which to stimulate to acts of benevolence, or enlarge a knowledge of the progress of the gospel, the A. S. S. Union, and every other similar union has our hearty approbation. For the station designed to be occupied by it, we do not wish this book altered, so far as we have examined; and cordially recommend it to all our Sabbath Schools, and families, whose time will not allow them to read large histories.

CHRISTIAN BAPTISM: An Examination of Rev. Mr. Fowler's Lectures on the "Mode and Subjects of Baptism." By A. Bronson, Pastor of the First Church in Fall River, Mass.—12mo., pp. 228.—Providence, H. H. Brown, 1835.

We could sincerely wish that the labors of the Peace Societies extended to this "Watery War."—But as they do not, and are not likely to, the contest must be continued ad infinitum, let who will fall in the conflict. The work entitled as above has one strong commendatory feature,—it seems to be purely defensive. We have read enough of it to speak well of the dexterous manner with which Mr. Bronson meets, foils, pursues, and lays hors du combat the arch Fowler, his antagonist. Though the principles discussed are common to the church, the scene of

action is in this case rather local, and we should think the person who provoked the discussion, would henceforth be disposed to use what little water he wishes to, without exposing himself further to the long arms into which he has fallen—he manifestly comes off second best at most.

CONNECTICUT LITERARY INSTITUTION.

The quarterly examination of the students of this Institution took place on the morning of the 18th inst. Owing to the contemplated public exercises of the day, the duties associated with this department of service, were not carried to their usual extent. The students, however, acquitted themselves well, and gave ample evidence of talent and studious habit. The good order which prevailed throughout the exercises, and the respectful deference shown by the students to their instructors on this occasion, could not fail to produce the conviction, that a correct moral discipline is maintained in the Institution.

The annual public exhibition took place in the meeting-house of the second Baptist church, at 2 o'clock P. M. The exercises were preceded by prayer. Much credit is due to the young gentlemen to whom the different parts were allotted. Their performances were of a high order. The pieces were both selected and original. Among the former was one in Latin, another in Greek, and a third in French. All were well pronounced, some with much elegance. One circumstance highly creditable to the young gentlemen and to the Institution, and which it is hoped will be distinctly remembered by all who shall have parts in future exhibitions, must not be admitted.—Each student had so perfectly committed his piece, and had such full command of himself upon the stage, that the services of the prompter were not put into requisition, in any one instance, during the whole of the exercises.

The select choir from Hartford, under the direction of that distinguished teacher of music, Mr. B. C. Wade, performed in their usually happy style, and added greatly to the interest of the occasion. The services were closed by prayer, by Rev. P. Brockett of Agawam, Mass.

Baptists of Connecticut, not excluding other denominations, we call your attention particularly to the Conn. Lit. Institution. This Institution has been got up by your contributions. It must be supported by your patronage; and it is to be desired that every influential Baptist in the State will bring the whole amount of his influence to bear upon its interests.—The infant state of the Institution—the many difficulties to which every institution of the kind is almost necessarily subjected, in its incipient state, demand that you, as its particular friends, should come up to its help, most cheerfully and with all your hearts.—If you send your sons abroad for education, is it not your duty to send them to Hartford, and extraordinary exertions, will it not be your privilege to encourage others, within the circle of your acquaintance, to follow your example. Pursue this course, and the Institution cannot fail to rise, and secure and preserve the confidence of the public.

Strong reasons exist why you should pursue this course. The present Principal ranks among the first as a scholar and teacher. An Assistant is not yet engaged, but will be, previous to the commencement of the next term, and it is determined, he shall be fully competent to instruct in all the branches, assigned to his department. About one-half the students are in the classical department, and among them, are many young men of talent and piety—whose general influence upon the whole body of the students, ought to be properly appreciated. Board in common is obtained at from \$1 to \$12 1/2, and the concerns of the steward's department, receive the universal and unqualified approbation of the students. Moreover a healthy moral and religious influence is extended by all the functionaries of the Institution. There are some of the reasons why the Baptists of Conn. particularly, should patronize the Conn. Lit. Institution. A Friend of the Institution.

The new Baptist meeting-house in Waterford, 3 miles from N. London, near Bolles' Cove, was dedicated to the worship of Almighty God on Thursday, the 19th inst. The following were the order of exercises: Reading select portions of Scripture, by Eld. C. Tilden; Singing; Prayer by Eld. J. Miner; Singing; Sermon by Eld. T. Wightman, from Psalm 132, 8th and 9th verses; Dedication Prayer by Eld. C. G. Somers of N. York; Address; Benediction by Eld. F. Darrow of Waterford. COMM.

News from Europe, all told in a word. The queen's prospects in Spain more favorable. Some state prisoners in Paris dug a hole in the wall, and 29 made their escape into the streets. A grand mob of Irishmen to fight Irishmen, was got up in Liverpool, Eng on a Sunday. Crops in England very promising. The King has placed at the disposal of Parliament, all his interest in the benefices and ecclesiastical dignities of the Church of Ireland.

We learn from a passenger in the stage from Hamilton, Madison Co., that a quarrel arose on Sunday evening last, between two parties of the Irish on the Chenango canal, about two miles north of Hamilton. The uproar continued all night, and the next day (yesterday) the parties having procured guns and pistols, fired on each other, and wounded three persons severely. The militia were immediately called out, and marched to the scene of action, where the securing a number of the combatants, and confining them in a barn, under guard. The gentleman who gave us the information saw the militia marching down to the fight. The country was in a state of alarm for many miles around; the Irish on the line of the canal were hurrying on to join the fight; and dispatches were sent out to several towns in the vicinity for reinforcements of military.—N. Y. Bap. Reg.

Were it not better for our country that not another canal or rail-road should ever be made, than to have men by hundreds of thousands introduced to aid the work, who are neither at peace among themselves, nor with us Americans? Coming as they do from a land bristling with the bayonets of a standing army, and devoid of social affection, save what exists in clans, and equally devoid of reverence for the pure precepts of the gospel, and ignorant of the nature of rational civil liberty; what can be expected but that in time, and that soon, they may compel our states or nation to sustain standing troops to prevent them from destroying each other.

PHILADELPHIA, July 23.

The editor of the Jersey City Gazette expresses his conviction that when the Trenton track of rail road is continued from New Brunswick to Newark, the jaunt from New York to Philadelphia will be made in four hours. At this rate it is folly to experiment with balloons. Our rail road cars will outstrip the wind.—New York and Philadelphia will be next door neighbors. Our Philadelphia ladies, when shopping, if unsuccessful in hunting for a piece of ribbon in second street, may say to their attendant—"Excuse me, I will step round into Broadway, and see if they have it there." Our New York friends may visit Philadelphia, drop in, and see a few friends, drink a glass of wine, crack a joke, and return before they have been missed from the counting room.—Indeed, if matters go much further, it is to be apprehended that the New Yorkers will supply themselves altogether with Phila-

delphia water; and at every alarm of fire call upon our firemen to show how to extinguish it.—Gaz.

The number of deaths in the State Penitentiary, half a mile from Nashville, up to Wednesday morning of the present week, has been twenty-two. Every fifth man among the prisoners has been hurried to the grave—or rather the mortality has been in that proportion. A great proportion of those who remain are on the sick list, and some 3 or 4 cases are considered dangerous, or recovery doubtful. All labor, save that of taking care of the sick, has been suspended within the walls of the prison for some time.

MARRIED.

At Suffield, on the 13th inst., by Rev. Mr. Robinson, Mr. H. B. Loomis, of the firm of H. B. Chaffee & Co., of this city, to Miss Caroline E., daughter of the Hon. Luther Loomis.

DIED.

At West Hartford, Mr. Uriah Catwell, aged 60.
At Wethersfield, Mrs. Mercy Johnson, aged 25, wife of Mr. Lucius Johnson.
At New Haven, Mr. Isaac Gilbert, aged 79.
At Suffield, Mrs. Silence, wife of Mr. Elijah Clark, aged 47.

NOTICES.

Polemic Society.

THE Society will meet on Wednesday evening next, at the house of E. LEVI LINCOLN, in Trumbull Street, at half past 7 o'clock, precisely.
Hartford, Aug. 22, 1835.

HARTFORD ASSOCIATION.

The forty-sixth anniversary of the Hartford Baptist Association, will be held with the Baptist Church in Canton, 13 miles west of Hartford, on the great Albany road, on Wednesday and Thursday, Sept. 29th and 1st. Public exercises to commence at 10 o'clock on Wednesday morning. Association sermon by Rev. Augustus Boies of Hartford.

Canton is central and easy of access to the churches of the Association. A full delegation is expected, and will be most cordially received. Brethren from sister Associations, in and out of the State, are affectionately invited to be with us, and participate in the business and devotional concerns of the Association. Delegates and all friends who attend the Association, will find a committee in waiting, at the Baptist meeting house, who will direct them to their quarters, for the session.

Will the Editors of the American Baptist and Christian Watchman, repeat the above notice.

GEORGE PHIPPEN.

Canton, Aug. 17th, 1835.

THE Baptist Ministerial Conference of Saybrook and vicinity, will meet at a house of Des. George Read, in Deep River, on Tuesday, Sept. 1st, at 10 o'clock, A. M. H. WOOSTER, Secretary.
Deep River, Aug. 19th, 1835.

THE New London County and vicinity Ministerial Conference will hold its quarterly meeting at Milltown, on the last Tuesday in August, at 2 o'clock, P. M. N. E. SHAILER, Secretary.
Preston, August 12th, 1835.

THE next monthly meeting of the HARTFORD COUNTY TEMPERANCE SOCIETY will be at Burlington, the 4th Tuesday in August. Delegates will render their reports in the centre school-house, at 10 o'clock, A. M. Public services at 2 o'clock, P. M. D. HENNEYWAY, Sec'y.

Baptist Sabbath School Depository.

A branch of the Connecticut Baptist Sabbath School Depository has recently been established at the store of Mr. LEWIS EDWARDS, Bookseller, in the city of Norwich, where our brethren and friends in that vicinity are respectfully invited to call for their supply of Sabbath School books.

CANFIELD & ROBINS.

STATE DEPOSITORY.

THE subscribers have just obtained from Philadelphia, in addition to their former supply of Sabbath School books, the books of the "Union," which will be furnished to libraries at the lowest prices at which they are furnished at other depositories.

CANFIELD & ROBINS.

CONNECTICUT LITERARY INSTITUTION.

THE next term will commence on the 9th day of September. Rev. HARVEY BALL, Principal. Students are desired to be present at the opening of the term.

PRICE OF TUITION.

For the languages, Latin, Greek, French and Hebrew, per quarter, \$5 00
Higher branches of English, 4 00
Common English branches, 3 00
Prudential expenses, 25
Board and washing, (6 pieces per week) including tea and coffee, \$1 1/2 per week. Without tea and coffee, \$1. Furnished rooms, from 50 to 75 cents a term.

The Chr. Watchman and Am. Baptist are requested to insert the above.

APPRENTICE MISSING.

LEFT my service to visit his friends, on the 11th of July, and not returned, an indentured apprentice by the name of LEWIS READ, aged 19. All persons are hereby forbidden to harbor, trust or employ said Leither, on penalty of the law.

FREEMAN CROCKER.

Hartford, August 22, 1835. 3w32

NEW SCHOOL.

MR. ELIJAH KNOX has opened a School in the commodious room directly over the store of Porter, Lord & Co., two doors east of the Post Office. The experience and attention of Mr. Knox will ensure faithfulness and ability in the education of children. To all who may favor him with their patronage.
Hartford, July 25, 1835. 3w28

NEW BOOKS.

Just received and for sale by

Canfield & Robins,

Joseph and Benjamin. Hebrew Grammar. Narrative and Essay. Essay on Christian Baptism. Hebrew Students Companion. Essays on the Passover.

The above works are by the Rev. Joseph S. C. F. Frey, a convert from Judaism to Christianity.

\$5 REWARD.

WILL be paid to any person who will give such information as will convict the villain, who has committed depredations on my Watermelon patch, on the land of Josiah Capin, Jr. and Henry Capin, which I occupy by their consent.

JOSIAH CAPIN.

Hartford, August 22.

POETRY.

From the New York Transcript.
In a wild romantic place in the town of C., in this State, is a neat little cemetery, enclosed by a plain wall, and overshadowed with trees—in which is deposited the last remains of a lovely, pious young lady, who was the idol of her fond parents, and universally beloved by all who knew her. The marble slab only tells—"The lovely one is gone."

DIRGE.

Hark! the solemn dirge—low, trembling,
Floating on the evening air,
Distant thro' the valleys wending,
Deep and solemn to the ear.
Now receding, now advancing,
Sad and deep the hollow tone,
To the hills and vales announcing,
She, "The lovely one is gone."

What avail'd her modest beauty,
Humble walk and love of truth:
Sweet obedience, filial duty,
Lovely piety in youth?
She was modest, unassuming—
E'en in death she smiled in grace—
For she felt assur'd of gaining
A more perfect "resting place."

Her sweet features still retaining
Every charm of youthful face;
And while sickness was invading,
Not a murmur did escape;
For she said—"O lovely Saviour,
Take my faint and weary soul;
Let me dwell with thee forever—
Thou alone canst make me whole."

And she stretch'd her hand toward Heav'n,
Breathing forth a fervent prayer—
"There are all my sins forgiven,
And my hopes all centre there;
And I shall leave a world of sorrow—
"I shall find a world of bliss—
"I shall be with God to-morrow,
"In eternal happiness!"

Now her pulse beats faint and slower—
(And her friends around did weep.)
Now they stop, they beat no more,
And she sweetly fell asleep.
Hark! the solemn dirge advancing;
Sad and deep the mournful tone;
To her weeping friends announcing,
She, "The lovely one is gone."

SKETCH OF NEW ORLEANS.

We copy the following from the Cincinnati Journal. It is an extract from a letter written by a correspondent of that paper under date of New Orleans, Feb. 13, 1835.

N. Y. Bap. Reg.

New Orleans was settled by the French one hundred and sixteen years ago. It has been a theatre on which all the passions of the heart have had full play. Here many have become rich, and many ruined. Here some have stood like the ocean rock, and breasted the current of vice; while others have been dashed and destroyed. The city stands on the circumference of a deep curve formed by the Mississippi. It is about 3 miles long, and is intersected by 9 streets running parallel with the river, and 12 perpendicular to it. In the middle of the curve is a large square, or *place d'armes*, surrounded by an iron palisado, and adorned by three venerable edifices, the cathedral, city hall, and a building in which the courts of the State are held. Among the prominent objects which meet the eye as you pass through the city, are two markets, apparently well supplied with meats and vegetables, fruits and flowers; six banks besides the branch bank of the United States; two prominent hotels, Bishop's and Richardson's; two orphan asylums, the one for males containing about fifty orphans, that for females one hundred and fifteen. The latter was founded and nurtured by Protestants, and would have remained under their control had they not exercised towards the Catholics a charity which is never reciprocated. As soon as the Catholic ladies obtained a majority in the board of managers, the institution took the mark of the beast. No means have been left untried to win the children to Catholicism, and disgust them with Protestantism. When, for instance, twenty pair of shoes were to be distributed among forty or fifty children, the Catholics must be shod forthwith, because they are the best children. On the Sabbath after mass the Catholic children are permitted to sport on the play-ground, whilst the Protestant children are seated in sight to pore over their books; for the very good reason, namely, that it is consistent with the religion of one to play, while the religion of the Protestants will not allow it.

* * * Let the fate of the Protestant orphan asylum of New Orleans, stand as a beacon of warning. But to return, you will also see a court-house, a jail, a custom house, two theatres, a nunnery, and a hospital, which is an ornament to the city, and an honor to the State. During the last year, more than six thousand patients have been the inmates of this monument of Christianity. Besides the Catholic churches, there are in the city one English, and one French Protestant Episcopal church, one Baptist, one Methodist, one built for the lamented Larned, and now occupied by those who attend on the ministry of Mr. Clapp, and one Presbyterian church. It is not yet completed. In a few weeks, however, it will open its inviting gates to a congregation which has been most unrighteously persecuted, and to a minister made of stuff too stern to be driven from his post by the menaces of a mob. Brother P. has stood nobly, and his church and congregation have nobly rallied around him. And I doubt not but the walls of Jerusalem will now go up, while Sanballat, and Tobiah, and Geshem are left on the plains of Ono, to consult and console alone. I am fully persuaded that God will bless a church so benevolent as this, and in behalf of which so many prayers are offered. I have used the words so *benignant*, not without meaning; for, besides supporting their

pastor, and giving \$30,000 for the erection of a place of worship, they have recently given \$500 to the tract, \$699 50 to the education, \$1,000 to the bible, \$1,000 to the Sunday-school Societies, and \$5,000 to the Oakland college, and about \$100 per month to the cause of foreign missions. Let a church thus honor the Lord with their substance, and can she fail to have her arms filled with plenty, and her presses burst out with new wine? I can see nothing in the way of her present and permanent prosperity.

There are five daily papers published in this city, and to-morrow will be issued the first number of the "New Orleans Observer"—a weekly religious paper, one very much needed, and which, I trust, will be well sustained. * * * The forest of masts which crown the vessels that fill the bosom of the city, furnish an imposing spectacle. About two hundred and fifty vessels, twenty steam-boats, and two thousand and five hundred sailors are now in port. On some weeks the arrivals and departures of vessels are at least seventy-five. On the Sabbath, the Bethel flag invites the sailors to the place of worship. Once I had the pleasure of addressing the frank, generous-souled sailor, and seldom have I seen a more attentive congregation. Their chaplain here is the Rev. William McLain, who loves to direct the tempest-tost sailor to him.

Who rides upon the stormy wind,
And manages the seas.
The gambling houses in this city, licensed by the powers that be, are said to pay each to the city, from 5,000 to 7,000 yearly! But who can calculate the loss of morals and industry and happiness and charity and souls which is the natural and necessary result!

The other day I attended a sale of slaves in the exchange. In one unaccustomed to such scenes, it excited no enviable feelings. The first spontaneous emotion of my heart was, that God never made men and women to be sold like beasts, or bales of cotton, and to be separated from each other, and from their children, as I saw them separated! And yet a Presbyterian minister not long since in a sermon preached before the synod, asserted and attempted to prove from the bible that "slavery is no sin."

There were thirty-three in the lot to be sold. As a specimen, I subjoin the prices of a few.

Willis,	18 years old, brought	\$1,400
Jack,	29	1,200
Adams,	20	1,300
Tom,	16	1,175
Dick,	30	1,000
Bill,	14	660
Malinda,	29	500

THE BIBLE ITS OWN APOLOGIST.

A man in Upper Canada who was in the habit of taking an interest in the moral improvement of his neighborhood, one day inquired of a poor Irishman by the name of Joe, whether he could read the Bible if he should give him one. No, said Joe, but my wife can. Well, replied the man, I will give you one, on condition that your wife read to you three chapters a day, when you are at home to hear them. Upon these conditions Joe took the Bible, and the man heard no more of it till about four weeks afterward, when Joe, having an errand in the neighborhood, brought with him a square, which he had stolen some time before, and giving it up to its former owner, said, "there that is yours; I have kept it sometime, but can keep it no longer, because I have got a Bible which tells me not to steal." The word's influence thus began, continued to increase till now he is a member of a christian church, rejoicing in hope of the glory of God.

A book which thus exposes and counteracts the vicious propensities of man, and reclaims him to a life of holiness, furnishes the best kind of evidence of its divine origin. No system of mere human Ethics has ever been found adequate thus to reform the vicious. But the word of God has done it in innumerable instances. Such facts afford encouragement to aid in circulating the Bible.

SELF EXAMINATION.

The great mass of professors of religion, it is to be feared, know but little of what is meant by being "filled with the Spirit." They may at times, and those times perhaps few and far between, feel something of His invigorating and consoling influences, just enough to persuade them they are different from what they once were, and to keep alive the expectation that they shall finally be saved; but as to a life of constant and vigorous piety, as to being filled with the Spirit at any time, much less as a common habit of life, as to making full proof of the power of religion, they know nothing of it—their own experience fails to instruct them what it is. The fact is, in the matter of religion we cheat ourselves most grievously. We do not worthily consider our high vocation;—our conception of the great things whereunto we are called in Christ Jesus comes far short of doing justice to the reality, and our practice for the most part falls far below the idea.—There is such a thing as having power with God in prayer; we know little of it. Elijah was a man of like passions with ourselves;—he prayed that it might not rain, and it rained not; again, he prayed that it might rain, and the heavens gave rain in answer to his prayer. A person who should look for such a thing now, or even a thing much less strange than that, in answer to prayer, would be thought a most ardent fanatic. Yet the record of that fact was transmitted to us for some other purpose, doubtless by the apostle, than merely to gratify an idle curiosity; it means something.

There is such a thing as a trust and confidence in God that precludes from the mind all troublesome anxiety and solicitude, and leaves the Christian careful for nothing but to do his duty. How few of us as a habitual thing realize this!

We read of such a fruit of religion as a "joy

unspeakable and full of glory." How few know any thing of this. Probably most who profess to be Christians have occasionally some religious enjoyment; but what strong language—how unsuitable would such an expression be to characterize their emotions!

We don't make full proof of the power of our religion; neither its power to make us useful to others or to make us happy ourselves. We come criminally short of blessing others as we might, and immeasurably short of blessing ourselves as we might. To fill up the measure of our usefulness and our happiness, we must be more holy. And to be more holy, we must examine ourselves with unsparing scrutiny, and see what there is wrong in our hearts and lives, and purify ourselves from every sin, and thus become fit temples for the residence of the Holy Ghost. He then will dwell in us and make intercession for us which will avail with God, and will fill our hearts with peace and consolation, with joy unspeakable and full of glory.
N. Hampshire Obs.

From the Lutheran Observer.

A SOLEMN WARNING TO YOUNG MEN.

We have seldom seen a more perfect comment on any passage of Sacred writ, than the following, which is from the pen of a widow of one of our Home Missionaries.

"Her house is the way to hell, going down to the chambers of death."—Prov. vii. 27.

As one of our citizens was taking a morning walk, passing through the public streets, he beheld the body of a youth apparently lifeless, lying in a front yard. On a nearer examination it was found that he was cold in death. The bowels had protruded from six different places. The wounds had been inflicted by a *dirk*, and were so deep, that probably any of them would have caused immediate death. A coroner's inquest was called—verdict rendered was, "murder committed by the inmates of the adjoining dwelling." The young man was known in the city, had arrived from New York a few months previous, and engaged in business with a partner who was considered respectable, but who had introduced him (and led the way) to this house of infamy and death. It was said that he had respectable connexions in N. Y. Amiable sisters and a widowed mother, whose hopes centred in him as an only son and brother, and almost their earthly all. The circumstances of this horrid and untimely end were noised through the city, and a multitude was soon collected to view the appalling spectacle. The most indignant feelings were excited by the rehearsal elicited on the trial of the perpetrators of the deed. It seemed there were about thirty belonging to the establishment. Some had escaped, others were arrested.—The statement given was, that the night had been spent in drunkenness, fighting, and every evil work.—Five or six were, (by the evidence of the others,) implicated in the murder of the young man, and it was also stated by one of them (in view of being cleared if she should tell the whole truth) that ten or twelve had been murdered in the same way, and secreted, during the last two months! After the criminals were imprisoned for further trial, the mob proceeded to demolish the dwelling they had occupied. Hundreds had collected, and the work of destruction was soon done. Their splendid furniture was shivered, beds emptied in the streets, etc. From this they proceeded to burn and pull down near a dozen others of similar character, destroying as they went every appearance, incited by passion, and stimulated by the intoxicating draught, they continued in the streets till night, by which time 300 wretched beings had been hunted from their abodes of infamy, and turned homeless and friendless upon a world from whom they expected, and in one sense deserved, no pity. As I saw these miserable outcasts hastening in groups towards the suburbs of our city, to seek shelter for the night, and considered what were their present and future prospects—"the sight of mine eyes affected my heart." Reflections like the following succeeded each other and awakened emotions too big for utterance. These are *fellow beings*, fellow immortals! Who maketh thee to differ? Time was when they were not thus polluted with sin and shame. Probably many of them were the objects of maternal tenderness and care, and excited feelings in the bosom of their parents, such as a parent only knows. Time was when they might have been rescued. They have lived in a *Christian land*, might and should have been placed under Christian influence, but who has cared for their souls? Perhaps nothing now would effect a reformation—their case, indeed, seems almost hopeless. This night will doubtless be one of gloom and wretchedness—but how faint an emblem of that *eternal night* just before them. Towards these and others of the same class, have the dear church of our Redeemer done all their duty? My heart answered, No! and this solemn truth forced itself upon my mind, "When the Lord shall make inquisition for blood he will remember them." I thought too of the deluded youth whose melancholy exit had caused "this day's uproar," now past redemption, reaping the just reward of his deeds, joined to the assembly of devils, and calling in vain for a "drop of water," is not the individual whose example he followed and who caused him to go astray—is not he in the eye of *Om-niscience* guilty of the murder of his soul? Can the heart-wrung widowed mother and bereaved sisters think of him in any other light. He may escape with impunity when on earth, but in that coming day his sin is going to try men's souls he may be sure his sin will find him out.

A few weeks passed, the cholera came into our midst, and most of these self-degraded, homeless wanderers, were swept away by this "besom of destruction."—They went unpitied and unwept to the assembly of the dead, and their deathless spirits entered unprepared into the immediate presence of a holy God.

Should this little detail of facts meet the eye of any who are exposed to temptation by the

devices of the wicked and their own depraved hearts, will they not pause and consider the truth of this solemn declaration, "The way of the transgressor is hard," and "the wages of sin is death."

St. Louis, May, 1833.

DESCRIPTION OF A MOUND.

Recently discovered on the banks of Genesee River.

MR. TUCKER—If the antiquities of the country are of interest to the agriculturist, I send you for publication in the Farmer, the following description of an ancient mound, lately found on the banks of the Genesee river in clearing the land for a crop of wheat.

The mound is about ninety feet in circumference, 30 feet diameter, and 8 feet in height. It is in the centre of a flat piece of ground of about 6 rods square, bounded on the north by a ravine 150 deep, perpendicular banks, on the east by gently rising ground, on the south by another ravine, equal to the one on the north in depth; on the west the river banks descend precipitately to the river about 300 feet. It is situated nearly opposite the late residence of Mary Jamieson, the "White Woman." The site is truly romantic, and the prospect the most beautiful that can be imagined, commanding an extensive view up and down the Genesee river, and over the Gardow flats, with parts of the towns of Castile and Perry, and which would be much increased if the woods were more cleared away. On making an excavation into the mound, a skeleton was discovered, with the head placed to the centre, lying on the back, the head resting on a flat stone, the arms folded across the breast, and the feet extending towards the circumference of the mound; large round stones of from 40 to 80 lbs. weight were placed on each side the skeleton, and over these and the skeleton were placed flat stones. The bones were in a very decayed state, and would not preserve their form when exposed to the air. Parts of three skeletons were discovered in about one eighth of the whole mound, or the section in which the excavation was made.

Over one of the skeletons was placed 26 arrow heads, one stone knife, and a stone cleaver; also a copper skewer of about 6 or 7 inches in length, about the size of a pipe's tail, flattened a little at one end, and slightly twisted. The stone knife is of very fine hard stone, clouded green, 3 or 4 inches in breadth, and about 7 in length, with a small hole in the middle, and about the thickness of half a quire of paper, sharpened edges. The cleaver of about the same dimensions as the knife, cut off square, and several notches made on one end; a hole in the middle. This is of soft slate stone.—The pipe bowl was made of coarse sand stone, about an inch square, and rudely ornamented by rubbing notches on the upper edge of the bowls.

All the articles are of the rudest workmanship. Even the arrow heads are the rudest that can be found, and seemed to have been made when the skill of making arrow heads was yet in its infancy. Large trees were found standing on the mound. These relics may be seen at the store of D. & T. Aylsworth, on the River Road, in Mt. Morris.

Respectfully yours, etc.

WILLIAM B. MUNSON.
Brook's Grove, Livingston Co. N. Y.
July 13th, 1835.

From the Western Christian Advocate.

NATURAL CURIOSITY.

There is a spring in the bounds of Kentucky mission, in Harlin county, Ky. twelve miles north of Manchester, on the waters of the Kentucky river. It is called the boiling spring. Though in the mountains, this spring rises in a level, continually rolling and boiling as though the water was in a kettle over the fire. There is no branch running to nor from the spring; it never swells above its common stage nor decreases, only when it immediately takes fire, and continues to burn until all the water is dried up by the heat of the fire, which takes some time. The blaze arises three or four feet high, at times, in irregular flashes.

The spring is two feet deep, and as well as I could tell by feeling with my staff, its bottom is of craggy rocks. It is about three feet over, and quite round; the water somewhat muddy; its taste not very unpleasant, resembling that of stone coal; its smell similar to that of the American oil; its medicinal qualities are said to be good for rheumatism, ulcers, &c.

NAPOLEON B. LEWIS.

Barboursville, Ky. July 16, 1835.

METAMORPHOSIS OF RAGS.

Curiosity led us the other day, being at Brattleboro', to visit the works of Messrs. Fessenden & Co. Their paper-mill and printing office are in contiguous buildings. The paper-mill is worked with the advantages of the latest improvements; that is, the cylinder mould by which a continuous sheet is drawn out, and the steam-drying cylinder by which the paper is dried, fit for printing, as soon as made. The printing office contains as many as seven or eight power-presses, each performing double the work, in the same time, that hand presses perform. In the same building is the room for drying sheets when printed, and of pressing the sheets when dried, by a hydrostatic press of enormous power. In another building still, is the bindery, on a scale commensurate with the plan of the other departments.

Here then is a metamorphosis as sudden and as surprising, could we not trace the process, as the changes of the professors of legerdemain. What enters the mill at one end as rags, comes out at the other as books: first the rags are seen circulating the engine, next the cylindrical mould receiving its thin layer of pulp, which, being dismissed by the unceasing revolution of the mould, is sent to pass over the heated cylinders. Having passed over these, a knife, falling at regular intervals, cuts the endless sheet into pieces of requisite length.—

Forthwith it is transferred to the printing office, and then, with still greater rapidity, by means of power presses and stereotype plates covered with letters, words and sentences.—From thence it passes to its last stage, where, with the art and mystery of the binder, it is folded, cut, stitched, encased in back and covers, and labelled, "Comprehensive Commentary," "Encyclopedia of Religious Knowledge," "Holy Bible," etc. etc. What yesterday was vile rags, having grown old in the service of warming and ornamenting the body, to-day becomes the material of enlightening and adorning the immortal mind.

This, thought we, is better than making gin. What a dreadful metamorphosis is that! good rye and maize, and potatoes, which might feed many a poor family with wholesome nourishment, turned into a poison which has no affinity for stomach, brain or blood, and cannot feed, nor clothe, nor benefit any thing! Would that every distiller would visit the paper and book manufactory, and compare and contrast the metamorphosis of the rags with the metamorphosis of his grain—that he would set before him rags and grain, the raw materials, and gin and a bible, the respective products. Let him ask himself which is the best product, gin or the bible; and which will give, in the long run, the most satisfaction—to have practiced the art of turning grain into gin, or rags into books.

But we do not mean to write a lecture upon the manufacture and traffic of ardent spirits. We will therefore close by saying, that it is not the least interesting consideration connected with the establishment of Messrs. Fessenden & Co. that all their labor is performed without the aid of ardent spirits.

Vermont Chronicle.

ADVICE TO EMIGRANTS TO THE WEST.

There is no virtue in subjecting ourselves to needless deprivations and trials. Those who have had the means of comfortable living in the northern and eastern states, if they remove to the west, should by all means transport their household and kitchen furniture, and farming utensils with themselves. If they sell them on leaving home, it will commonly be at a price far inferior to their worth; and if they subsequently purchase similar chattels and goods in the vicinity of their new residence, they will pay more than thrice the cost of transportation in addition to their original value. The steam boats carry every thing; and will charge from Pittsburgh to St. Louis from fifty to seventy-five cents for 100 lbs. Bulky and light articles, that are much liable to injury by being handled, are the only ones of any value which should be left behind. It is true that feathers for preservation and service as those in our older settlements. Take, then, by all means the beds and mattresses to which you have been accustomed, and box them with valuable articles that need such a defence in their transition to their new destination. Mechanics are comparatively scarce in the far west, and of course their labor must command a high price for years to come.—Philadelphia.

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The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

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" " GEORGE BEACH,
" " WARD WOODBRIDGE,
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New Books,

Just received, and for sale by
CANFIELD & ROBINS.

The Monks, 2 vols.
Matthias Martha, by Rev. A. Reed.
Influence, by the author of Miriam.
Wilberforce's Practical View, with an Essay, by Wilson.
A Remedy for Wandering Thoughts, by Rev. Richard Steele, M. A.
Religion and Eternal Life, by A. G. Hike.
Calvin and Luther's Sermons.
Roe's Journal of an Expedition to the North Pole.
Todd's Student's Manual.
Letters from Constantinople and its environs, by an American. 2 vols.
Helen's Pilgrimage to Jerusalem.
Abbotsford and Newstead Abbey,—being No. 2 of Crayon Miscellany.
Journal of a voyage around the world, by J. Rey-nolds.
Cruise of the Potomac, by Warriner.